Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOU D MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?' ——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

NEW RELIGIOUS PERIODICAL.

The Rev. John S. Thompson, who published about a year since a work entitled "The Monotessaron, or the Gospel History," drawn from the four evangelists with copious critical and explanatory notes, has issued the first number of a monthly periodical, which he proposes to publish in New York, under the title of "The Reformed Christian Guide, designed to promote a chaste education, to reclaim and defend primitive Christianity, and to arrest the progress of error and infidelity." Until an increase of patronage shall justify an enlargement of the work, each number will contain 24 pages 12mo. at one dollar for twelve numbers, or a volume of 300 pages. The editor remarks in his prospectus, that "the character of the work will be strictly urbane, Christian and evangelical. The first volume will be wholly original, and perhaps, the most independent production ever issued from the American press." The number before us contains evidence of industry and ability. The first article presents "a general view of the Christian doctrines," from which it appears that while the author holds many opinions in common with other Unitarians, he maintains some that are less generally received. A few extracts will explain this remark.

The Holy Scriptures reveal to us the knowledge of One only Son of God, begotten before all worlds, of the substance of the Father, and partaker of all his communicable attributes, who by his Father's will and appointment, made this world and man upon it, gave the Law on Mount Sinai, and administered the Theocracy of Israel. This divine Logos, existing in the form of God, left the bosom of the Father, and, for us men and our salvation, came down from Heaven, and was incarnated by the Holy Spirit of the substance of the Virgin Mary, and thus became man. In this compound nature and character, he fulfilled the law, and offered himself a voluntary and expiatory sacrifice for the sin of man, that God might be just, and yet the justifier of him who believes in Jesus.

This same Lord of Glory, whom the Jews crucified, *being condemned by their law for calling himself the Son of God*, having lain in the grave a part of the third day, was quickened by the Eternal Spirit, or Divine Nature, left us an example and sure pledge of a glorious Resurrection—ascended to Heaven—there bearing our nature, makes intercession, as our Great High Priest, for all those who come unto God by him—rules in the kingdoms of Nature, Providence, Grace, and Glory, making all things subservient to his gracious designs of mercy and goodness, towards his church and people—shall come, at the close of the present probationary state, to judge the world—shall receive those, who have confesssed him before men and followed his example, to never-ending glory and happiness, and consign his enemies, and all unholy beings to unutterable punishment, terminating in their everlasting destruction as the just reward of their obstinate impiety.

The Creator has endowed the human mind with a certain portion of freedom, so that man is most justly accountable for all his actions, though by this liberty, the sons or daughters of Adam cannot work out their own salvation, unaided by the gracious influence of God's Spirit; for such is the effect of Adam's sin, and the consequent degeneracy of the human race, that men neither possess the *will* nor the *moral power*, to seek effectually their own salvation, until moved thereunto by the Spirit of God; but wherever Christ is faithfully preached, the power of the Lord is present to heal, and whosoever believes, and perseveringly calls on the name of the Lord, shall be saved.

By the sentence of death passed on the human race, on account of Adam's sin, all mankind are born *mortal*, and depend entirely on the gracious will of the Creator for the continuance of their existence. By the obedience of Christ, the second Adam, immortality and spiritual life, are restored to all who receive him, and from him derive power to become the sons of God. These, and these exclusively, having passed from death to life by faith in the Son of God, shall be admitted to enter into the New Jerusalem, and have a right to the tree of life, which grows in the midst of the paradise of God. All others, not being regenerated by the Holy Spirit, nor partaking of the change in the *resurrection of the just*, shall, after having experienced the *righteous retribution* due to their ungodly deeds, sink into non-existence, by the destructive pains of a *Second Death*.

As the offspring of Adam die in very different circumstances, we should not hastily conclude concerning the fate of any, whose fixed character has not afforded unequivocal evidence. But, as a great portion of mankind die without the knowledge of our Lord and Saviour, who by reason of nonage, or the moral darkness of the time and place where they live, cannot attain to a moral fitness for heaven, the benign, catholic, and philosophical doctrine of *remedial discipline*, in the intermediate state between death and the final judgment, should be admitted; more especially because this doctrine is full of consolation, and derives strong inferential evidence from the word of God. The door of mercy is never shut against any intelligent beings, until, by abuse of privilege or rejection of the remedy provided, they have rendered themselves unworthy of a continuance of the divine favor.

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SERMONS OF LIVING MINISTERS.

The monthly publication of sermons by clergymen now in the discharge of their office has been adopted by various denominations. The undertaking was commenced, we believe, among the Presbyterians and Orthodox Congregationalists by the publication in New York of the "National Preacher," which doubtless has an extensive circulation. With the "Liberal Preacher" our readers are well acquainted. The Baptists have had for some months a similar publication among them. The Universalists have been in the practice of printing original sermons in their weekly papers, and have recently issued proposals for a separate monthly publication. We have also received the first number of the "American Pulpit," a similar work, to be supplied "by clergymen of the Protestant Episcopal Church." These various periodicals afford a convenient means of learning the character of preaching in the different churches of the land.

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ECCLESIASTICAL REGISTER.

We have received the specimen number of a work, which is entitled to attention—"The Ecclesiastical Register, being a collection of facts relative to the churches and clergy of New England. By Henry Davidson." The compiler resides at Waldo in the State of Maine, and the pages which he has published show that he has enjoyed facilities, and has used them with a commendable industry, in collecting materials for his work. It will be divided into two parts; the first containing under an alphabetic arrangement of the towns in each State memoranda of the congregations and ministers of every denomination from the time of the incorporation of the place; the second an alphabetical list of the ministers, with the places of their birth, graduation and settlement, and, if not living, their age at the time of their death. The plan is a good one, and must result in a useful volume. As however its value will depend upon its accuracy, we would suggest to our clerical friends the propriety of sending to the compiler information respecting their churches. "The work will be issued periodically, will form a volume of nearly 300 pages, and will be afforded to subscribers handsomely bound in sheep at one dollar and fifty cents a copy," or to those who receive their copies by mail, at one dollar and twenty-five cents.

MR. BULFINCH'S *Discourse delivered at the anniversary of the Augusta Unitarian Book Association*, Nov. 21, 1830.

We had occasion last week to speak of the praiseworthy efforts of our brethren in Augusta, Geo. The society there is in a very flourishing condition, and the Book Association in successful operation. The discourse by Mr. Bulfinch the pastor of the society, now before us, proves and illustrates the doctrine that Jesus Christ is dependant on the Father. We quote a part of the unanswerable scriptural argument against the Trinitarian hypothesis, of our Saviour's being God, maintained in defiance of the multitude of passages in which he is declared to be inferior to God,

This theory of the two natures, the grand answer to the arguments of Unitarians, even on the most favorable supposition to itself, leaves the scriptural proof in favor of our views not only unconquered, but to a great degree, untouched. There remain, after all, passages of scripture numerous and strong, against the deity of Christ, with the explanation of which this doctrine of the two natures can have nothing to do; passages in which Christ speaks of himself, or is spoken of, as inferior to the Father, in such a manner, that the idea of his speaking in his human nature merely is utterly excluded.

To the examination of passages of this kind, scattered through the various parts of the New Testament, your attention is now invited.

Our Saviour, speaking of a coming event, makes the following remark, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Such are his words as recorded by Matthew, xxiv. 36. In the gospel of Mark, they are slightly varied,—Mark xiii. 32: "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the *Son*, but the Father." The two inspired writers give our Saviour's words with a slight difference, but they agree in the sense. And what is this sense? Plainly, that the knowledge spoken of belonged to the Father only,—such are the words of Matthew;—to the exclusion of the Son,—such are the words of Mark. I believe no Trinitarian writer would attempt to prove that the Son was the Father, and the Father the Son; this would be Sabellianism, if indeed it were worthy of having a name at all; yet upon no other scheme than this can the plain words of Matthew, confining this knowledge to "the Father *only*" be explained consistently with the omniscience and deity of Christ. This is indeed one of those plain and undoubted declarations of scripture, one of which is, for any purpose of argument, as good as a thousand.

The fifth chapter of the gospel of St. John contains several texts of great strength on the Unitarian side. To do justice to the proof it contains, this chapter must be viewed as a whole, its various parts being taken in their proper connexion with each other. Taking this view, we find that our Saviour not only repeatedly asserts his inferiority to the Father, but that he asserts this *in his highest nature*. Jesus, we are told, performed a miracle on the sabbath day; this gave offence to the Jews; "But Jesus answered them, my Father worketh hitherto, and I work;" (v. 17.) Language like this could hardly have been meant of a mere inferior nature. So far from it, the Jews, whom he addressed, considered him as thus claiming equality with God; (v. 18,) nay, this very passage is brought, by writers at the present day in proof of Christ's divinity. There is no doubt then that he is now speaking in his highest nature. Let us attend with reverence to his next words, spoken in this nature. What are they?

Verses 19, 20, 21, 22, 23. "Then answered Jesus and said unto them, verily, verily I say unto you, *the Son can do nothing of himself, but what he seeth the Father do:* for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and *sheweth* him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but *hath committed* all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." Here again in the twenty-third verse is a passage so plainly speaking of *the highest nature* of our Saviour, that, taken out of its proper connexion, it is presented, and by superficial readers received, as an incontrovertible argument for his deity. Are we to believe, that it is in any inferior nature, that we are called upon to honor the Son as we honor the Father? Are we to believe, that it is in an inferior nature, that Christ is the Judge of all men, the quickener of whomsoever he will? No, surely. Yet unless we believe thus, we must admit, that in his highest character he "can do nothing of himself, but what he seeth the Father do;" and, that the judgment he is to exercise over men, as well as all his other exalted powers, "the Father hath committed to him." In the twenty-fifth verse he is spoken of as the raiser of the dead to life, and he proceeds to assert, that, like the Father, he hath life in himself; that he hath authority to execute judgment; that all that are in their graves shall hear his voice and come forth. Are these assertions true of him merely in his inferior nature? To prove, that such is not the belief of Trinitarians, I need but again refer you to their works, in which no arguments are insisted on more strongly than those furnished by ascriptions like these, to prove our Lord's supreme divinity. Yet constantly, throughout these high ascriptions of power to himself, we find our Saviour acknowledging, that it is all derived. The Son has life in himself, because "the Father hath given" it to him. The authority to execute judgment is his by gift from the Father; and by gift too, founded on this very reason, "because he is the son of man." And to crown all, after ascribing to himself those powers, which, our Trinitarian brethren say, prove him to be God, he asserts again (v. 30.) "*I can of mine own self do nothing*," and assigns as the reason why his judgment is just, that he "seeks not his own will, but the will of the Father who hath sent him." Such is a brief view of the arguments from the fifth chapter of John.

Passing over the proofs of a similar character which may be drawn from the eighth, tenth, twelfth, fourteenth, fifteenth and sixteenth chapters, of this gospel, we come to the remarkable prayer of Jesus in chap. xvii. To the argument which at once occurs, that a person offering prayer cannot himself be the Supreme God, the answer is indeed ready, that he is praying only in an inferior nature; but there occur in this prayer expressions irreconcileable with such a supposition. "Now, O Father;" exclaims our Lord, "glorify thou me with thine own self, with the glory which I had with thee before the world was." What glory more than it now possessed, do our Trinitarian brethren suppose, that *the human nature* of Christ had with the Father before the world was? They bring this text also, taken out of its proper connexion, in proof of Christ's deity. Surely then our Saviour here speaks in the *highest nature* he possesses. And surely when he speaks of his "power over all flesh, to give eternal life," he cannot refer to that human nature, which on the Trinitarian scheme, participated in none of these exalted powers. Here too, then, he must speak of the highest nature he possesses, whether that nature be divine, superangelic, or human, clothed with extraordinary power. How repeatedly in this chapter does he assert his near connexion with the Father. He speaks of being in the Father and the Father in him; of being one with the Father. How many a Trinitarian's faith in our Lord's deity stands on such texts as these, which a reference to the context would at once prove to imply the very opposite. Amidst this language, not only does the very fact of his being engaged in prayer shew, that he does not speak as God, but the expression is constant of his dependence on the Father. From him it is that the "power over all flesh" (v. 2) is given. He it is, who, in the third verse, (which of itself would be sufficient to prove Unitarianism) is declared to be "*the only true God*" and expressly distinguished from Jesus Christ, *whom he hath sent*. He, the Father, it is, by whom, in the fourth verse, the work, which Christ had finished, is said to have been given, and to whose glory it all results. In the sixth verse he declares, that the disciples were given him by the Father; in the seventh, he asserts, as a fact known to the disciples, "all things, whatsoever thou hast given me, are of thee;" in the eighth, his own dependence and commission are repeated and repeated again; and thus, through the whole chapter, are expressions which cannot be reconciled with the idea of an inferior nature, placed in direct connexion with others, which as plainly assert his subjection to the Father. Upon one such passage as that in the third verse, the cause of Unitarianism might rest unshaken.

A comparison runs through the latter part of this chapter, between the connexion of the disciples with Christ, and that of Christ with the Father, as in these instances;—"As thou hast sent me into the world, even so have I also sent them into the world;"—"the glory which thou gavest me, I have given them;"—"I in them, and thou in me." When we consider, that Christ is here speaking in his highest nature, it is hard, on the system of Trinitarianism, to recognize in language like this, either that truth or that wisdom, which pre-eminently shone in the character of our Lord.

Such is the testimony of this chapter. Let us pause a moment and contrast the light, which the two systems throw on this beautiful and touching portion of God's word. On the Trinitarian scheme we see here a Being, whom, neither as man nor as God, we can understand, addressing a Being who in one sense is, and in another is not the petitioner himself. He speaks in language which we cannot understand, which we must not attempt to reconcile with itself. The Being before us is one from whose example we can derive no strength, for he is not one of us;—our powers are not like his; a dark cloud of mystery hangs over the scene, and the mind turns away from it, unsatisfied and unimproved. On the Unitarian scheme all is clear, touching and beautiful. We see the most exalted of the servants of God, bending in prayer before his Father, with the humility and faith of a little child. We see the man Christ Jesus, praying for fellow-men, for friends. We are touched by the sight of perfection which we can imitate: and we bless God, who, while himself is shrouded in light inaccessible, has, of his abundant goodness, granted us to behold this lovely image of his moral glories, in a human form. Blessed Jesus! never didst thou claim the throne of thy Father! thy glories were those of patient, suffering, benevolence; thy crown the approbation of thy Father and thy God. And must we be excluded from thy name, because instead of honoring thee in the way thou didst appoint, we aim to shew our love by keeping thy commandments, and imitating, at humble distance, the spotless purity of thy character!

"THE JOYS AND SORROWS OF MARY."

This is the title of an highly interesting discourse, by Rev. Dr. Freeman of the King's Chapel. It is one in the collection of sermons prepared by the author, since his retirement from his public services, and intended as an offering of affection to the people of his charge. As the volume has never been published, the extracts, which are here selected, may be new to many of our readers.

Having spoken, first, of the joys of Mary; her signal honor and felicity in being the mother of the child Jesus; her delight in his early virtues, in his filial obedience, and, above all, in his glory, as the promised Saviour of the world, announced by prophets, and waited for by Israel;—having adverted also, to her sorrows; in the poverty, obscurity, and privations of his lot,—disappointing her ardent hopes; in the persecution, reproaches, and ingratitude of his countrymen; in the faithlessness of his friends; and the bitterness of his death, he remarks,—

"Such were the joys and sorrows of Mary. Every pious woman, every affectionate mother, must be interested in her story. Every daughter of Adam must rejoice in the glory conferred on her sex, in that a woman was chosen to be the parent of the Messiah. But mothers are frequently called to walk in the path, which Mary trod before them: as they have similar blessings, they are also afflicted in a similar manner.

1 They have similar blessings. The satisfaction of being a mother undoubtedly exceeds any other, which this earth affords.—When she surveys her family of young children, bounding with agility, gay yet innocent, simple and sincere, full of ardent curiosity, and making daily rapid progress in knowledge, watching with eagerness for her smiles, and bending toward her with looks of love, how does her bosom swell with joy!—The spectacle is interesting even to strangers; but to the eye of the mother it affords the most perfect image of paradise.

If any thing can exceed this pleasure, it is the happiness of the mother, who has successfully conducted her son from infancy to youth, and whose enraptured eye now contemplates him in the bloom of life, enlightened, wise, and discreet, brave yet gentle, honorable, and religious, rising with reputation in the world, and emulous to benefit his country by his talents and exertions; yet still making his mother next to God, the first object of his attention and love, and valuing little the praises of others, if he cannot obtain her approbation. Speak ye mothers, who have the happiness of possessing such a son, speak, for ye best can tell, what transport thrills through your heart, and with what favor do ye return thanks to God for the inestimable gift!

2. These are the blessings which a mother enjoys: divine Providence has graciously vouchsafed to throw into the cup many sweet ingredients; but alas! she is frequently compelled to taste of the drops of bitterness.—There are sons, who fill the breasts of their mothers with shame and sorrow. Ignorant of every branch of useful knowledge, corrupt in their principles, dead to all moral sensibility, and plunged into low and infamous vices, they pierce the hearts of their parents with unutterable pangs. But these representations belong not to my subject: I dismiss them. Children, who are not corrupt, who are innocent and even virtuous, inflict sufficient pain.

The feebleness and numerous maladies, to which an infant is exposed, are a source of disquiet to an affectionate mother. She consumes many wearisome days and sleepless nights in watching over the bed of sickness, endeavouring in vain to assuage pains, of which the cause cannot easily be discovered, her ears all the while pierced with pitiable cries. She laments the distress of her child and fears that he will die. When he is in health, and out of her sight, she is alarmed with apprehensions that mischief will befall him. Mischief does befall him: he is killed by a sudden blow. The limbs, just now warm with life, become cold. She hangs over his innocent form, still lovely in death, and finds that the most difficult lesson which she has to learn is resignation to the will of Heaven. Should he escape these accidents, constant care and laborious vigilance are necessary, to sow in his mind the seeds of virtue, and to pluck up the weeds of evil, which are scattered by the vicious which surround him, and against whose baneful example she cannot always guard. When he grows up to manhood, ill success sometimes attends him: for notwithstanding all the precautions of his foresight and prudence, he meets with misfortunes, which compel him to pass his days in poverty and obscurity. Her fond hopes are disappointed; and her son, whom she expected to stand on the pinacle of fame and shine in the world, lies in the dust, where he is spurned under the feet of the great, and insulted by the sons of prosperity.

But these evils are of small moment in comparison with that affliction, the recollection of which my subject suggests, the death of a son, who is accomplished and virtuous. I might attempt to describe fictions of this sort; but as I know not that I have powers to make a representation appear natural, which exists in the imagination only, I shall speak of a real event, that I have known.

I was once acquainted with a woman, whose amiable manners had rendered her in youth the object of universal admiration, and who in mature age was esteemed by all who knew her for her good sense, discretion, and virtue. After the birth of several children she was deprived of her husband, and at the same time of all the means of support. A benevolent friend gave her a small piece of ground, and a few kind neighbours, who pitied her distress, assisted her in building a cottage, where, by unremitted industry and extreme economy, she provided bread for her young family. Her house was the abode of neatness, harmony, and devotion: she gave thanks to God every morning and evening for raising up in her favour so many protectors and benefactors, and for blessing her and her offspring with so much peace and content. Among her children, all of whom were distinguished in the vicinity for their diligence, good behaviour, and love of their mother, she had one son, who was her darling. Though she endeavoured to conceal it, yet he was worthy of all her partiality; for he was a youth obedient and affectionate, of noble principles, and a warm and faithful heart. Happy was he, when he attained an age, in which he was enabled in some measure to repay the attentions of his parent. He shipped himself as a seaman, made one successful voyage, returned home, and with an air of greatful exultation threw his little earnings into the lap of his mother. He again embarked, and several months passed away.—I was present, when a messenger came in, and told a short and dismal story: In one of the evolutions of the vessel, the boom struck his head and put an immediate period to his existence. This event happened many years ago, when I was quite young; but I never can forget her speechless agony and the dryness of her eye. Accustomed to see women weep over their afflictions, I thought it strange, that the death of such a son did not force from her a single tear.

Other catastrophes of the same kind, and of a more recent date, might be narrated; but I forbear; for I fear that the recital of them would come too near the bosom of some of my hearers. I would not renew their grief; I would rather attempt to console them. I would with affectionate sympathy address you, who are afflicted mothers, and say: You have lost a son, who was amiable and wise; but would you, if you could, annihilate all remembrance of a child, who was every thing, which your heart could desire? You know you would not; for amidst your tears the memory of his virtues is the source of delight. Your son is dead, but not lost forever; The gospel illuminates your mind with the rays of hope; for Jesus, whose sufferings and death pierced the soul of Mary with anguish, is the resurrection and the life. He will restore the righteous son to the fond embrace of his pious mother. There is a world, where all tears will be wiped away from your eyes, and where there will no longer be any disappointed expectations, or any separation of friends.

[For the Christian Register.]

MASSACHUSETTS PEACE SOCIETY.

Mr. Editor,—This Society holds its anniversary celebration on Wednesday evening next. It is unnecessary to announce to your readers, its existence or object. Its annual celebrations have given it publicity, and your columns have often advocated its claims. Nor is it now incumbent on me to prove, that this object is a benevolent and important one. I rejoice that war is regarded by all religious and intelligent men in our country, as an unqualified evil, equally opposed to reason, humanity and the principles of the gospel. Although many consider it as sometimes justified by necessity, in self defence or the preservation of sacred rights; there are few to be found at the present day, who will advocate a resort to it, from the motives of ambition, the love of glory, or desire of augmented power, which were in former ages considered so laudable.

But it is to be feared, that there is a great proportion of men,—serious and benevolent men too—who while they view the practice of war as an unhappy, and perhaps as a criminal one, while they condemn the evil passions which originate and conduct it, and mourn over the afflictions and vices which follow in its train, are yet sceptical as to the utility of any efforts for its removal, which may be made by private individuals, singly or associated, who are not armed with the possession of political power. Every project of this nature is looked upon as visionary—as indicating a zeal, prompted indeed by benevolence, but unsustained by discretion. Will the people, who imagine that their rights, interests or honor are invaded, restrain their vindication of these rights at the admonition of those who warn them of the inexpediency of martial redress? Will the rulers, who "feel power and forget right," listen to the voice of a religion which enjoins abstinence from violence and submission to evil? Will the despot, who from his throne of ages, beholds a million bayonets waiting his command for slaughter, resign the exercise of this power to the pleadings of suffering humanity?

Appalling as is the view of this objection, there is little less of real force in it. It should be known, that amidst this display of political strength there is much of real weakness.—There is a power rising above the array of armies, which threatens to overshadow them, to guide, to check, perhaps to dissolve them. This is the augmenting power of public opinion. This the politician courts, the legislator consults, and the despot regards with trembling awe. Already this opinion exercises a controling influence on rulers. And through the exertions of the religious and the benevolent of the world it must continue to exert an increasing influence. Let such unite their voice, and it can no where be heard without effect. It is computed, that were all the persons even now existing, who deprecate war on principle, and sincerely profess a desire for its perpetual cessation, to be united in an organized opposition to it, and protest against its recurrence with fearless determination, it could never again arise in christian or civilized countries:—No government on earth, however potent or profligate, could venture it in face of such a veto.

If this statement is true, it is plain that the backwardness of religious or benevolent men in giving their aid to Peace Societies, on the score of their supposed inability to effect their object, is the real, and only cause of this inability. Mere neutrality on this subject, mere unwillingness to take any part for or against this cause, operates as a positive obstruction to it, and thus many who sincerely desire the abolition of war, are giving it a negative support, as strong, as the positive aid of its votaries. Let it be observed, that the question is not now, whether any measures shall be for the first time instituted, for the eradication of the principles of war, and the institution of the principles of peace. Such measures are already commenced, and in operation. Peace Societies have existed for several years in this, and other countries; they are increasing in number, magnitude, and influence, and have prosecuted their philanthropic views, with an unexpected degree of success.—They believe—they know, that their triumph is certain, if they can obtain the real and open aid of all who desire that result. They put the question therefore, solemnly to every peaceable christian—to every friend of humanity—shall we have that co-operation from you, which will ensure the extinction of the greatest evil that ever afflicted mankind; or shall we labor in your cause as well as ours, unsupported, obstructed by you, and spend our strength, and fail? Stand no longer aloof, because we seem to be few and feeble; every one who joins our standard, diminishes by one, the martial, and augments by one the pacific, influences of the world.

It will be perceived by these remarks that it is not only recommended to all the lovers of peace, who can, to honor the ensuing celebration with their attendance, but to follow up this step, by entering into the pale of a Society, which will, on being better known to them, present to their views an object, truly great, benevolent and glorious in its designs; unexceptionable in its means; and perfectly practicable in its prospects. A. P.

[For the Christian Register.]

SECTARIAN PREJUDICES.

Mr. Editor,—Your correspondent F. has expressed an opinion, that it is to the discredit of our country that so limited a circulation should have been given to Dr. Harris's *Natural History of the Bible*, when in England it has been through at least two* editions. But he has not attempted to account for the fact. I beg therefore to ask him, whether this be not the cause. Dr. H. is a Unitarian; consequently the large majority of religious readers in this country will not touch his book. In England, the work is judged by its merits simply, without any hindrance from its author's theological opinions. It has therefore met a successful sale.

* It has had four editions in England. *Ed.*

I should not, however, have thought it worth while to say this, if I had not been reminded by F's paper of the fact, that a work of a similar character has been published in England, drawn chiefly from that of Dr. Harris, in the preface to which the compiler remarks,—that he should not have thought it necessary to publish such a work so immediately after that of Dr. H., were it not that the latter is deficient in evangelical views, and does not bring forward the peculiar doctrines of the gospel. I do not remember the language used, but this is the amount of it. An excellent book on the *animals and plants* of scripture must be superseded, because it does not teach the doctrines of Orthodoxy! I presume, then, we are to suppose that Solomon's books on Natural History were treatises of doctrinal theology?—

One is reminded in this connexion of the Review of Bowring's *Matin's and Vespers* in the Observer. The reviewer gave just praise to the beautiful and devotional character of that little volume, and was quite forbearing toward the marks of haste and incompleteness which so much lessen its value. But he thought it a disastrous and destructive fault in the book, that its praises are addressed to God, and that it does not contain "the worship of the holy undivided Trinity in Unity." I remember when I read that Review, I could not help wishing for an opportunity to put to the writer the following question:—Does the Book of Psalms contain any act of "worship to the Holy and Undivided Trinity in Unity?"—Why then is it not your duty to set them forth as deficient and injurious? Certainly you should do so, by the same rule which condemns Bowring.—But if the sweet psalmists of inspiration have given us 150 such odes without any such worship, by what right do you condemn the modern poet for the same thing? Is it reasonable to do this, when you have just declared that these hymns have "a tenderness—pathos, and elegant simplicity and devotional feeling, which win upon the heart, and sometimes touch it as *with strains from unearthly worlds.*" E. N. T.

P. S. By the way, Mr Editor, Bowring's Matins and Vespers is excellently suited for a New Year's Present. Let me recommend it to your readers.

[For the Christian Register.]

TECHNICAL AND SCHOLASTIC PREACHING.

Mr. Editor,—I have found among my papers a story, (from what source it was taken I do not recollect,) which may serve to convey my idea of a fault that marks the style of a class of Preachers, and, in my opinion, greatly lessens their influence on common minds. I refer to the *technical* and *scholastic* style; or the habitual use of language which the majority of hearers are not accustomed to, in their ordinary reading and conversation. It is to this cause, I think, that the want of success attributable to some preachers is mainly owing. But to the story.

There was a very learned member of an ancient University, who was a bachelor, and a miser, in addition to his pedantry. As such, one single chamber formed the whole of his accommodation; and he had his coal-bin in the window-sill, the top of which served him occasionally both for a desk and a table. One day he went to a coal merchant to order a bag of coals; and when the porter had got the bag on his back, he inquired of the learned Doctor where he should go, and how he should dispose of it. "Proceed," said the scholar, "by *rectilineal* motion along the street, until you come opposite the seminary of learning; there cut the *area* at right angles; knock at the *foras*; ascend the *gradus*; enter my *cubiculum*; and below the *fenestra*, you will perceive a *pix*, into which you are to evacuate the bag."

"But what is a *fenestra*, Sir?" asked the astonished porter.

"A *fenestra!*" replied the Doctor, "why, a *fenestra* is an orifice, cut out of an edifice, for the purpose of illumination."

The porter turning from the learned man utterly astonished, said to himself, "I must ask somebody else, for it seems the gentlemen of the college are too wise to teach anybody the way to their coal-boxes."

How many uneducated hearers have gone from the church as much at a loss concerning what they must do to be saved, as the coal-porter was to the way to the scholar's coal-box; and this in consequence of the technical and scholastic style of the preacher. If the Doctor of the University had simply said—"Go straight along the street till you come to the college; then cross the court, knock at the door, walk up the stairs, and go to my chamber, in the window of which there is a box, into which you are to put the coals,"—he would have been understood and his directions followed. So with a class of preachers; if they would be less scholastic and technical in their discourses if they would refrain from the use of learned words, and allusions to subjects with which their hearers are unacquainted; if they would confine themselves to intelligible doctrines and express their thoughts in plain, simple language; they would have less frequent occasion to complain of listless auditories. A Working Man.

[For the Christian Register.]

DR. ABBOTT'S SERMONS.

Mr. Editor,—You have already announced the publication of a volume of *Sermons by Rev.* Abiel Abbot, D. D., *of Beverly, with a memoir of his life by* Rev. S. Everett. It will undoubtedly be sought and highly valued by all who knew him;—and few Clergymen in our country were so extensively known.—The *Memoir* will introduce again to our delighted acquaintance the highly gifted, amiable, and excellent author; and the *Sermons* will serve to revive and perpetuate those emotions of piety and goodness, which his serious and impressive instructions never failed to excite. Here, "though dead, he yet speaketh," not indeed in the audible accents that won the listening ear, but in language that still reaches the heart.—The style of composition is simple and natural; without studied ornament, but chaste and graceful; and the manner is distinguished by a directness of address at once solemn and pathetic, and by a pertinency of application which often rises into genuine eloquence. The topics are various, but all "in doctrine showing uncorrupted-ness," enlivened by a spirit of exalted piety; and the virtues and graces of a holy life and conversation are enjoined and recommended by motives truly evangelical, and the influence of that Faith which worketh by love, purifieth the heart, overcometh the world, and hath its aim, its hopes, and its treasure in heaven.

How blest, if, when his pages we peruse,
We catch the excitement of heavenly views,
Frame to his model all our heart's desire,
And to such holy eminence aspire!

[For the Christian Register.]

PRIESTLY AND HORSLEY.

Mr. Editor,—In your last number, allusion is made by "*An Inquirer*," to the controversy between Priestly and Horsley, and to the perpetual repetition by the dominant party of the assertion, that Horsley was decidedly victorious. I know it is difficult in a case like this, where very few are capable of forming a judgment, and the parties will of course follow their leaders, for an impartial voice to be heard; and so long as Priestly advocates an unpopular side, we must expect to hear the echoes repeat, that he was disconfited.

At present, I have simply taken my pen to say, that it is well known in England, that a learned theologian of the Establishment has been engaged in a diligent review of that celebrated controversy, and speaks very freely of the arrogance and unfairness of Horsley, and of the injustice which has been done to Priestly in the judgment which has been passed upon the affair. He speaks, also, without reserve of the inaccuracies which he has detected in the bishop's management of the controversy. It is supposed that he intends publishing a critical examination of the whole matter, from which it will appear that the boasting which has been indulged in regard to the merits of the discussion, has been unreasonable and premature. I, for one, shall rejoice to see such a publication. A thorough examination of the subject by a learned and impartial member of the English church would be most valuable.

An account of this controversy may be seen in the three first volumes of the *General Repository and Review*. As regards the errors of Dr. Priestly, of which we hear so much; "I confess," says the writer, "I am astonished at the smallness of the whole number. * * * Though, knowing something of the controversy before I gave it particular attention, I knew that the charges against Dr. Priestley of carelessness, error, and misrepresentation, had been greatly exaggerated, yet I did not expect to find them so wholly without any proper foundation."

Without more words, Mr. Editor,
I am yours, Vi——.

[For the Christian Register.]

WHITMAN'S LETTERS.

Mr. Editor,—I have heard it said by one or two of my Exclusive neighbors, and I have seen it stated in a periodical (the name of which I wish never to see again in your columns) that Mr. Whitman's statements in his late Letters to Professor Stuart, are not true. Now, Sir, allow me to say that I am authorized, by the writer of those letters, to assert that he has stated no facts which he cannot fully substantiate in a court of justice.

A Lover of Truth.

CHRISTIAN REGISTER.

BOSTON, JANUARY 15, 1831.

IMPRISONMENT FOR DEBT.

The subject of imprisonment for debt has for some time past been viewed with deep attention by the public. The conviction seems to be increasing that a discretionary power lodged in a creditor o. imprisoning his debtor, ought not to be tolerated, and that the laws on this subject are not only wrong in principle, but pernicious in practice. The two great states of Ohio and Kentucky have already set the example of abolishing imprisonment for common debt; and the laws of all the states upon the subject are mild compared with the law as it prevailed in England during a long period. As the subject will probably be discussed in the legislature of this state at its present session, in conformity with the recommendation of the Governor in his message, we offer no apology for expressing our opinions upon it freely.

In principle, as we have already intimated, imprisonment for simple debt, cannot be reconciled with justice, humanity, or religion. This is so obvious that it requires no argument to enforce it. Indeed it would not be easy to find any person who would defend the converse of this proposition, and say that it was either just, humane, or Christian for a creditor to imprison an honest debtor who was willing but unable to pay. To imprison in such a case is subjecting an innocent man to a severe and ignomious punishment. The community are so well aware of the injustice of the laws that no creditor ever puts a debtor in jail, without thinking it necessary to give special reason for it, beyond the mere circumstance that the law allows it. The creditor always says, "I do not imprison this man merely because he owes me, but because he has property which he conceals," or "because he cheated me in contracting the debt," or gives some other reason which shows that he considers the incarceration not a punishment for the mere indebtedness, but for a want of good faith in the debtor.

It may be contended that the great majority of debtors are not perfectly innocent, that their inability to pay often arises from extravagance, miscalculation, or overtrading,—that it generally may be traced back to some fault on their part—and that in many cases the debtor is guilty of absolute fraud in contracting a debt which he ought to have known himself unable to pay, or in concealing property which he ought to pay his debts with. Admitting all this, the conclusion by no means follows that every debtor ought to be imprisoned if his creditor pleases. Some debtors are perfectly innocent. They ought not to be confounded with the guilty. The great majority of them, as we fully believe, whatever blame may attach to them for imprudence, mismanagement, or negligence, are not guilty of that conduct in regard to their debt, which is thought worthy of criminal punishment. Even debtors, to whom some degree of culpability may attach, ought not to be confounded by the law with those who have been guilty of actual fraud. These last it is admitted are deserving of punishment as criminals. But no one should be liable to punishment until his guilt is proved. To subject all debtors to punishment because some are guilty, is contrary to the first principles of justice.

But it is said that although the law is severe in appearance honest debtors are, in fact, seldom or never imprisoned. It is no defenee of an unjust law to say that it is rarely exercised. The assertion however in point of fact is not true, and although no creditor will probably ever acknowledge that he has himself consigned an innocent person to confinement, yet our jails, as any person who is conversant with them will attest, have received many tenants, whose only crime was poverty. If the law intends none but fraudulent debtors to be imprisoned, it is a monstrous discretion to lodge in a creditor to make him the judge of his debtor's guilt.

The law allowing imprisonment for debt is unsound in principle; it is also worse than useless in practice. Nor is this surprising. A law which offends the moral sense of the community is always ineffectual. Persons who have been confined for debt too frequently become hardened,—and, conscious that they have suffered under an unjust law, think that their sufferings have cancelled all the claims of their creditors. It is notorious too that the expenses of creditors who commit debtors to jail, in the fees of the officers and the board of the prisoners, far exceed in the aggregate the amount collected from the persons committed. Another effect of the present system is to deter creditors from making their debtors take the poor debtor's oath, because it cannot be done without the preliminary thirty days confinement.

It is, however, urged that the present law is not to be judged merely by its results as it regards persons actually committed, but that the fear of confinement induces many persons to pay debts which they would otherwise refuse to do. This assertion is perhaps not without foundation. Fear may sometimes compe. those to pay their debts, on whom no other motive could act. Yet we have no doubt that, if the poor debtor's oath were to be administered without any previous confinement, as it might be, the right of exacting this oath, which would be more frequently exerted than it is at present, would operate more favorably for the interests of creditors than the present system. If the debtor did not discharge himself, he might be confined after his examination was completed until he became willing to surrender his property.

It is often urged that the present system enables many poor persons to obtain credit for the comforts and necessaries of life, who could not get it if their creditors had no power over their persons. This may be admitted. Yet we believe that it would be for the benefit of the laboring classes if they could not obtain this sort of credit. In mercantile transactions the power over the debtor's body is not the foundation of credit. There the credit of an individual depends upon his character for property, integrity, diligence, and capacity. The credit of an individual among the laboring classes ought to rest on the same foundations. No laboring man who is known to be honest and industrious, will ever find any difficulty in obtaining a reasonable credit under any change of the laws. Taking away the power of imprisonment from creditors will render them more careful whom they trust, will increase the value of a good character to the laboring classes, and prevent them from obtaining credit which would be likely to be injurious.

We might easily extend our remarks on this subject, but we have already passed our usual limits. We may perhaps in our next paper, discuss some points that we have omitted, especially arrest and imprisonment on mesne process, which stand on a somewhat different ground from imprisonment on execution.

We feel the utmost confidence that the legislature will do something to amend the wretched system of laws regarding imprisonment for debt in this state, a system which is the relic of barbarous ages, and disgraceful to a civilized and Christian community.

MR. WHITMAN'S LETTERS ON RELIGIOUS LIBERTY.

These letters, in reply to Mr. Stuart, we perceive, have already attracted the notice, which from the painful nature of their disclosures, might have been anticipated. Developing, as they do, a series of extraordinary facts; *the most material of which, notwithstanding all assertions to the contrary, bear with themselves their own incontrovertible testimony, or, if need be, can be demonstrated*—it is not surprising that they should occasion among those concerned no little perplexity. The Recorder, with much show of contempt, but with ill-disguised wrath, speaks of them as a contemptible production, with which no one would choose to defile himself. And the Spirit of the Pilgrims, in perfect consistency with itself, and with the spirit, too, in which some of these very measures have been pursued, more than intimates it's hope, that it's readers will not trouble themselves to purchase or to read such a work. To the anger of the Recorder—having no belief in it's contempt—we can only remark, that it is not usual with men to feel angry at what is contemptible: and we only ask, which is more to be despised, they, who commit, or he, who in self-defence or in the cause of truth, exposes an offence. We shall say nothing to the suggestion of the Spirit of the Pilgrims, except to mark it's singular accordance with Protestant notions of free inquiry, and the right of private judgment. But we cannot forget what our Lord himself has said, "He that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."

At present, without the least attempts at reasoning, which the subject does not call for, we shall only say to those, who may affect to disbelieve or despise the statements in these letters, *Disprove them: show, if you can, that the most material of them are false or perverted*—and then you will indeed have just occasion, both for your anger and your contempt.

MASSACHUSETTS PEACE SOCIETY.

The public meeting of this Society, which was formerly fixed on Christmas evening, is now held in January, when a larger audience can be assembled, particularly as the Legislature is in session. The anniversary will be celebrated next Wednesday evening, when an address will be delivered in the Old South Church by Bradford Sumner, Esq. The services will commence at 7 o'clock. We refer our readers to a communication in our present paper on this subject. The objects of the Peace Society should receive the attention of every Christian, and whatever doubts may be entertained respecting the means of securing these objects, we know not how any one can justify indifference to them, or can justly refuse his aid to those, who would expose the wickedness, and prevent the recurrence, of war.

RELIGIOUS INTELLIGENCE.

Howard Benevolent Society. The Anniversary Discourse before this Society was delivered in the Old South Church on Wednesday evening, by Rev. R. W. Emerson, from Luke x. 27. "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." The preacher urged forcibly and impressively the duty of love to our neighbor. The true foundation of benevolence is the love of God. When actuated by this principle our intercourse with the objects of affliction, and the discharge of our duty to the necessitous, will be our delight.

After sermon a collection was taken up to aid the benevolent purposes of the Society.

English Church and State. A London morning paper gives the following as some of the links which bind our Aristocracy and Clergy so closely to the support of the abuses which now glow "in our glorious Constitution,"

Three hundred and ninety-nine Peers sitting in Parliament and their families, receiving annually from the taxes	£2,754,336
Two hundred and nine Peers not sitting in Parliament and their families, receive	978,000
Total,	£3732,336

The Duke of Beaufort and family receive	£48,600
The Earl of Lauderdale	33,600
Lord Beresford	29,000
The Duke of Newcastle	19,000
Archbishop of Canterbury,	£41,100, with 176 livings
Bishop of Durham,	61,700, livings unknown
Bishop of London,	10,200, with 95 livings
Bishop of Litchfield,	12,590, with 48 livings
Bishop of St. Asaph,	7,000, with 90 livings
Bishop of Bath and Wells,	7,330, with 27 livings
Bishop of Chester,	4,700, with 30 livings
Bishop of Chichester,	6,770, with 36 livings
Bishop of Ely,	21,349, with 103 livings
Bishop of Lincoln,	8,280, with 36 livings
Bishop of Norwich,	8,370, with 40 livings
Bishop of Oxford,	3,500, with 11 livings
Bishop of Rochester,	5,400, with 21 livings
Bishop of Salisbury,	14,420, with 40 livings
Bishop of Cloyne,	7,600, and great patronage.

Total, £3,708,91, which added to the aforesaid sum of £3,732,336, amounts to the sum of £7,441,227, which will maintain 220,824 families at £50 a year and upwards, each family.

The Liberator. A weekly paper entitled "The Liberator," has been established in this city, by Mr. W. L. Garrison, who was recently connected with Mr. Lundy in conducting the "Genius of Universal Emancipation," at Baltimore. Its leading object is the abolition of slavery. It is managed with considerable ability, and if its abundant zeal is tempered with discretion, we doubt not it will do something towards the accomplishment of its benevolent purpose.

Ordination.—On the 29th ult. Rev. Pardon G. Seabury was ordained pastor over the First Church and Society in New Bedford, (at the "Head of the River.") Introductory prayer by Rev. Mr. Gould of Fairhaven; Sermon by Rev. Mr. Nott of Wareham.

The new Meeting house in Swanzey Village was dedicated on Wednesday last. It was built and is to be used by different religious denominations.

SUMMARY.

HARVARD UNIVERSITY.

The Board of Overseers of Harvard University held a meeting in the Senate Chamber on Thursday last. After prayer by Rev. Mr. Parkman, the usual business was transacted. The appointment of Messrs. M'Kean and Felton as Tutors, and of Mr. Giles as Proctor were approved. The appointment of Messrs. Hopkinson and Brown as Proctors was communicated. Hon. J. T. Austin, Hon. S. Lathrop, and Rev. Dr. Lowell, were appointed a Committee to inquire and report at the next meeting what vacancies there are in the Board of Overseers. Prof. Norton's resignation of his office in the University was communicated, the other business brought before the Board is thus stated in the Daily Advertiser.—

"A long and interesting report from the Visiting Committee, on the condition of the University, and the state of Instruction, was read and referred to the Corporation for their consideration. Reports were also received from the Committee for examining the Library; and from the Committee for examining the students in Latin and Greek, in Rhetoric and Oratory, and in Mathematics and Natural Philosophy, which were read and referred to the Corporation. A communication was received from the Rev. Professor Popkin, in reply to some parts of the report of the committee relating to the examination in Greek, which was also referred to the Corporation.

A communication was made from the Corporation of the establishment, for the period of five years, of a Professorship of the German Language and Literature, and the statutes of the Professorship were submitted for the consideration of the Board and read. The President also communicated for concurrence, the appointment by the Corporation of Dr. Charles Follen as Professor of the German Language and Literature.

The President of the University also communicated for the concurrence of the Board, a body of Statutes adopted by the corporation, relating to the Theological department of the University.—By these statutes a Theological Faculty is established, and the duties of instruction are confided to three Professors, viz. the Hollis Professor of Divinity, a Professor of Biblical Literature, and the Professor of Pulpit Eloquence and the Pastoral Care. These statutes were read, and with those of the German Professorship were committed to Dr. Spooner, and the Rev. Messrs. Codman and Walker.

The President also communicated, for the concurrence of the Board, the appointment by the Corporation of the Rev. John G. Palfrey to be Professor of Biblical Literature, and also the appointment of the same gentleman to be Dean of the Theological Faculty."

By a rule of the Board all nominations from the Corporation must be before the Overseers a certain number of days before a vote is taken upon them. The meeting was adjourned to next Thursday.

CONGRESS.

Very little of interest has occurred. The trial of Judge Peck, and business of a private or local nature has occupied most of the session.

In the Senate, Bills have passed to quiet titles of purchasers of lands in Ohio,—for the relief of holders of certificates of purchase of lands in Alabama,—regulating the duties on Imports and tonage, and a few others of minor importance.

In the House of Representatives, sundry resolutions have been offerred, and private petitions read and committed. The President communicated by message, the papers relating to the recent arrangements with Great Britain, relative to the colonial trade, by which it appears that satisfactory explanations have taken place relative to the Acts of Congress upon the subject.

In the House of Representatives, Mr. Everett, of Mass. presented the memorial of the New England Asylum for the blind. He observed that the object of this memorial was one of interest and importance; was a very ably drawn paper. and contained much valuable information. The subject was one new to the House, and comparitively to the public. As there was no Standing Committee of the House, to which it appropriately belonged, he would submit a motion, (which he made with sincere reluctance, knowing the just aversion of the House to the multiplication of Select Committees) that the reading of this memorial be dispensed with, that it be referred to a Select Committee, and be printed. After inquiries from Mr. Wecksliffe and Mr. Haynes, as to the nature and object of the memorial, the motion of Mr. Everett prevailed, and the subject was referred to a Select Committee of seven; 69 votes to 54.

In the House of Representatives, Jan. 6th, the House took up the bill to amend the several acts respecting copy rights, which occasioned considerable debate. The debate was principally respecting the proposed duration of time for which copy rights should be granted, and extending to present authors benefits reserved to those who may hereafter obtain copy rights.

On Friday, Jan. 7th, a bill was reported to reduce the bounty on pickled fish exported. A bill was reported to organize a uniform militia throughout the United States and to provide for its discipline. A message from the President was received, accompanied by a report from the Navy department. A report from the solicitor of the Treasury was presented, containing information respecting suits, in which the United States are Plantiffs.

MASSACHUSETTS LEGISLATURE.

On Friday Jan. 7, In the Senate. Petitions of Mr. Soule and al. and of inhabitants of Stoneham were received and committed. Petitions "for the protection of the fisheries on the coasts of the Commonwealth against strangers," and other papers on the same subject, were taken from the files and referred to the Committee on Fisheries. Business and papers of the ast session, then committed, were again referred to the same committees. Petitions respecting an alteration of the law authorising the enclosure of Cambridge common were committed to a joint committee. [do. in the House.]

On Friday, In the House of Representatives. Petitions respecting a turnpike in Essex county—the boundary line of the town of Williamsburg—the Christiantown and Chappequiddic Indians—of Taunton Bank—of J. Lyman and al. for farther provision in the law concerning hawkers and pedlars—for a Bank and an Insurance Company in Fairhaven—for a Bank in Nantucket—for a Copper Manufacturing Company in Taunton—of an individual for change of name—remonstrance of the town of Chelsea against the petition of city of Boston, to constitute a distinct county—were presented and severally committed. Petition of Danvers Moral Society for alteration in the laws regulating licensed houses was taken from the files and committed.

Ordered, That the Committee on the Judiciary be instructed to inquire into the expediency of providing by law that one barrel of flour, or its equivalent in other bread stuffs, be added to the number of articles belonging to debtors, which are exempted from attachment and execution.

Ordered, That the same Committee be instructed to consider what alterations are necessary in the statute of limitations.

Estimate of tax from Franklin county was received. The votes, by which the suggestions of the Governor's message respecting the Lunatic Hospital, a map of the Commonwealth, and imprisonment for debt were referred to joint committees, were reconsidered, and the above parts of the message were referred to committees of the House.

On Friday, In Convention, Joseph Kittredge, Esq. was chosen to fill the vacancy in the Executive Council.

On Saturday, In Senate. The several orders of the Senate committing to special committees, to be joined by the House, the several parts of the Governor's message, relating to amendments of the Constitution, valuation of the property of the Commonwealth, Massachusetts claim, Lunatic Hospital, map of the State, and imprisonment for debt, came up non concurred. On motion these several subjects were referred to distinct select committees. A committee was appointed to inquire into the expediency of taking measures to procure copies of such records and papers as may exist in the archives of Great Britain, relating to the settlement, government, and history of Massachusetts from the time of its discovery until the year 1784. The same committee were instructed to consider the expediency of providing for the examination, arranging and labelling the papers in the lobbies of the upper part of the State House. Petitions respecting fisheries in Mystic and Little rivers—for a Manufacturing Company in Lowell—and other petitions of less interest were severally committed. Memorial of the Working-men of Boston, respecting imprisonment for debt, was presented and referred. Report on petition from New Salem concurred in.

On Saturday, In the House of Representatives. Petitions were presented and committed in concurrence—from Watertown and Lexington, for modification of act respecting enclosure of Cambridge common—from town of Granby for reduction of public salaries—for incorporation of Methodist church in Lynn—for alteration of boundary line of town of Dartmouth—for a Savings Institution in town of Barnstable—for grant of land to Bakes County Academy—for renewal of charter of Boston Bank—of individuals for change of names. Remonstrance of sundry stockholders in Pacific Bank in Nantucket, against a renewal of its charter was committed. A committee was appointed to consider the expediency of altering the laws of the Commonwealth respecting aliens, so that they may be enabled in certain cases to hold and convey real estate.

Ordered, That the Committee on matters of Probate and Chancery be directed to inquire whether provision ought not to be made by law for granting letters of administration on the estates of persons who have been absent from the Commonwealth so long and under such circumstances, as to raise a presumption that they are dead.

Ordered, That the communication of the Treasurer, of the 6th inst. transmitting statements of the accounts allowed, arranged under their respective heads, be committed to the Committee on the subject of retrenchment of expenditures.

On Monday, in Senate. Orders of notice on petition of William Whittemore and of the Herring Pond Indians were reported and accepted. [Concurred in the House.] Petition of Cambridgeport parish committed to committee on parishes. The Governor transmitted the following message.

To the Honorable Senate and House of Representatives:

I herewith transmit copies of Resolutions of the States of Connecticut and Vermont respectively, on the subject of certain proposed amendments of the Constitution of the United States, in reference to the election of President and Vice President, and the term of their continuance in office.

These resolutions express a dissent to the propositions of the Legislature of Missouri and Georgia, so to amend the Constitution as "to permit a uniform mode of electing the President and Vice President throughout the several States, and to give the people the privilege of voting directly for the President and Vice President, without the intervention of Electors, and that the Election should in no case whatever be submitted to the House of Representatives of the United States." The Resolutions of the Legislature of Vermont further declare, a non-concurrence with the General Assembly of the State of Louisiania in a proposition to amend the Constitution, "so as to extend the term of office of President and Vice President to six years, and to render the President ineligible after the first term."

I also transmit copies of Resolutions of the General Assembly of the state of Louisiana, affirming and sustaining the constitutionalty and expediency of the tariff of 1828, and declaring that the State has suffered no injury therefrom, and that the same is harmless to the Southern States.

The message was committed to a special committee The Governor also informed the legislature of the resignation and discharge of Major General Washburn of the fifth Division of Militia.

On Monday, in the House of Rdpresentatives. Estimate of a tax for the County of Berkshire, was received. The Committee on Mercantile affairs and Insurance were instructed to report on the expediency of authorizing the City Council of Boston to make regulations, for the admeasurment of wood and coal brought into the city by water, also to consider the expediency of granting to the city of Boston, certain portions of the vacant flats in the harbor, for the purpose of establishing a breakwater. [Severally sent up and concurred in by the Senate.] Petitions from Newton and Cambridge for a repeal and modification of the act authorizing the enclosing of part of Cambridge common—incorporation of the Hamilton Woollen Company in Southbridge—of J. Durfee—of D. Parker and al. —of J. Humphreys and others, to be incorporated as trustees of the Hawes fund in South Boston, were presented and committed.

Ordered, That the Committee on Education be instructed to inquire whether any and what alterations ought to be made in the existing law for the support of common schools.

The communications of the Secretary and Adjutant General, respecting the expenses of their offices for the year 1830, were committed to the Committee on retrenchment and expenditures.

*** We shall in future notice only the more important subjects presented, or acted upon by the Legislature.

On Tuesday, in the Senate. Orders of notice on the various petitions were granted. A report was made by a committee in favor of increasing the salaries of Probate officers in Worcester county.

On Tuesday, in the House of Representatives. Petitions from the towns of Adams and Winsor and sundry private petitions were committed. The committee on the Judiciary were instructed to inquire into the expediency of compensating Sheriffs and Clerks of counties by salary. A committee was appointed to consider the expediency of allowing the salary of the late Chief Justice Parker to the end of the quarter in which he died. Bill relating to state paupers, committed. Committee on Judiciary, instructed to inquire into the expediency of leaving copy for record, of agreements respecting real estate, with the Register of Deeds, where possession is taken under such agreement, also the expediency of requiring officers to leave copies of attachments of real estate in the same manner. Mr. Baylies presented a copy of a vote of the town of Amherst, instructing their Representatives to endeavor to obtain an explanation of the laws for taxing the students in Colleges, in the towns where such colleges are situated, and of the laws as to the right of voting in such towns.

On Wednesday, in the Senate. Hon. Joseph Kittredge was qualified as Counsellor. Sundry petitions were presented. The bill in addition to an act to incorporate the Marine Society at Salem passed to be engrossed. Brig. Gen. Benjamin King was chosen Maj. General of the fifth Division.

On Wednesday, in the House of Representatives. Various petitions were presented. The Committee reported in favor of the adoption of the amendments of the Constitution recommended by the Governor at the last session.

On Thursday, in the Senate. After several bills were read and passed different stages, Mr. Stearns from the Committee on the Judiciary reported a bill for improving the administration of justice in criminal prosecutions. The Senate adjourned at an early hour, and a meeting of the Board of Overseers of Harvard University was held in the Senate chamber. Of their proceedings an account will be found under a separate head.

On Thursday, in the House of Representatives—Brig. General Benjamin King was elected Major Gen. of the fifth Division of Militia, on the part of the House. Instructions were given to the Committee on the Judiciary in regard to an alteration of the laws on the subject of punishment for certain thefts. A motion to purchase copies of Prison Discipline Society's Reports was negatived.

Rail Road. A meeting of citizens was held at the Court House in School Street, in this city, on Tuesday evening, to consult on measures for the construction of Rail Roads. The meeting was addressed by several gentlemen, and the following vote passed unanimously.

Voted, That Messrs. Richard Fletcher, Eliphalet Williams, George Bond, Henry Williams, and Amos Binney, be a committee, whose duty it shall be to attend before the committee of the Legislature, to whom shall be referred the petition of the City of Boston, for authority to suscribe towards the construction of a Rail Road and to co-operate with the city authorities in obtaining the prayer of said petition.

The Boston Athenæum. The officers of this institution for the ensuing year are the following:

THOMAS H. PERKINS, *President.*
FRANCIS C. GRAY, *Vice President.*
THOMAS W. WARD, *Treasurer.*
WILLIAM T. ANDREWS, *Secretary.*

Trustees,—Nathaniel Bowditch, George Ticknor, Geo. Hayward, Henderson Inches, Franklin Dexter, Isaac P. Davis, and Samuel A. Eliot.

Among the books of the Athenæum Library is a very choice and valuable collection of tracts, to the number of 20,000, bound in 1200 volumes, of which a complete catalogue has been made.

Harvard College. We understand that the Corporation of the University, have granted to several of the Professors the use of one of the lecture rooms and of the philosophical apparatus, for the purpose of delivering a course of evening lectures to the families and friends of the officers of the institution.

The first lecture was delivered by Hon. Joseph Story, and was listened to with deep interest by a delighted and crowded audience. The second lecture was on Shakspeare, by Professor Ticknor, and fully sustained the high reputation of that accomplished scholar.

These lectures we learn are to be continued weekly by the above named gentlemen, Professors Warren, Nuttall, Webster, Farrar and Ashmun.

Dudleian Lecture. The Rev. Dr. Wayland, President of Brown University, is appointed to deliver the Dudleian Lecture in Harvard University in May next.

Blackstone Canal. The amount of transportation during the last summer on the Blackstone Canal from Providence to Worcester, and other places situated on the canal, was 9317 tons, and the transportation to Providence from Worcester and the other places described was 5403, making a total of 14720 tons. The amount of tolls received in the year was $12,006.

A Munificent Act. Mr. Bloodgood, the Mayor of Albany, commenced his official duties, on New Year's day, by throwing open the doors of the Debtors' Prison, and letting the captives go free! The Mayor himself, paid the debts for which the inmates were immured. This was a generous and noble act. With a few such examples, the Legislature will not hesitate to abolish imprisonment for debt. *Ægis.*

Sleighing in New York. The sleighing at New-York, according to the Gazette of that city, is remarkable good. A gentleman at the upper end of Broadway, counted 643 sleighs passing out of the city by a single avenue after 12 o'clock on Monday.

Winter in Alabama. A clergyman in Alabama, writes to his friend in Philadelphia, under date of Dec. 2d. I am sitting in the mansion of a kind and hospitable friend, with doors wide open, affording entrance and circulation to an air mild and pleasant as spring, surrounded by grass and shrubery in the fields, and by plants and flowers. The gardens flourish for aught that I can discover in all the greenness of a northern May or June.

A new Sect. Under the denomination of St. Simon a new religious sect has lately acquired great celebrity in France. One of its disciples being called upon to serve in the National Guards of Paris, he addressed the following letter to the Council of Discipline.—"To the President of the Council of Discipline."—The ministers of the different persuasions are exempted by law from serving in the National Guard—I therefore request that you will cause my name to be erased from the list of your legion.

I have the honor to remain, N.

One of the heads of the Sect of St. Simon.

The Council of Discipline unanimously decided that the erasure should not be allowed, inasmuch as among the sect of Saint Simon, relative capability or instantaneous inspiration was the only vocation necessary to exercise the sacerdotal function, and that therefore it was impossible to recognize upon such a slight data, a permanent right of exemption from an important service.

Execution of George Tassels. The Georgia Athenian of the 28th ult. states that "the execution of this unfortunate Indian took place on the 24th ult. A large number of persons were assembled on the occasion, among whom were some eighteen or twenty Indians." The Athenian notices the proceedings of the Legislature, upon a receipt of the order from Chief Justice Marshall; and adds, that no notice from the U. S. Court was served upon Judge Clayton, or the Sheriff of Hall County.

New Orleans. The city of New Orleans, has a popuiation of 48,000 souls, having increased eighty per cent. since 1820.

Election to Congress. Gov. Moore of Alabama is elected Senator in Congress, as successor to Mr. McKinley. He had 49 votes, and Mr. McKinley 40.

Civil Suit Extraordinary. Suit against Charles X. The Edinburgh Scotsman states that nine carriages of Charles X. alias Mr. Capet, have been arrested in Edinburgh, and are still held in durance vile, for a debt of considerable magnitude, contracted under circumstances, according to the Scotsman's statements, which ought to have ensured its discharge long since. After the destruction of the Bastile, in 1793, while the Bourbon family were flying from France to Germany, the whole of their baggage wagons were arrested on the route for debt. Louis XVIII. and Charles X. were both of the party, and prevailed upon Count de Plaff de Pataffenhoflen, &c. to become security to their creditors. Several years after, the Count was sued for their debts, and compelled to pay about £40,000, for which purpose he was obliged, in 1804, to sell his estates for half their value.

After the restoration of Louis XVIII. the Count applied to his Majesty and the Dauphin for the payment which they agreed to make by instalments, and has since received, in three payments, 150,000 francs (6,200.)—After Charles X's. accession, the Count applied again, and received plenty of promises, but no money. When Charles fled to England, the Count's claim became a desperate debt. He did not hesitate to take legal advice how to proceed for its recovery. The consequence was the seizure of the Royal carriages, upon which a summons was raised and executed, citing King Chares X. alias Charles Capet, to appear before the Lords of Council and Session on an early day in December;—£50,000 of the Royal property has since been arrested in the hands of an eminent banker in Edinburgh.

FROM ROME. By the latest intelligence from Rome, (Nov. 26) we learn that the Pope was dangorously ill, and was not expected to continue but a short time.

MARRIAGES.

In this city, by the Rev. Mr. Motte, Mr. Granville Ellis to Miss Mary Ann Marsh, daughter of Mr. Ephriam Marsh.

In Charlestown, Mr. William Arnold, jr. to Miss Adeline Hyde.

In Dedham, Mr. Thomas G. Merrill to Miss Mary Ann Lovering; Mr. James B. Lovering to Miss Catharine Stowell.

In North Bridgewater, by Rev. Mr. Goldsbury, Mr. Thomas Jefferson Howard, to Miss Lavina Tilden, of that town.

In Foxborough, Mr. Samuel Gilbert, of Walpole, to Miss Melinda Morse.

In Barnstable, Mr. Waterman Crosby, of Rochester, to Miss Emeline G. Lovell.

In Eastham, Mr. Nathaniel Snow to Miss Betsey Lincoln.

DEATHS.

In Weston, very suddenly, Mrs. Susan Fiske, wife of Isaac Fiske, Esq. aged 48.

In Shrewsbury, Mr. Ebenezer Field, aged 50, of the firm of Kilburn & Field, Boston.

In Attleborough, Mr. Josiah Allen, aged 75.

In Milford, Deacon Amos Chapin, aged 48.

In Sandwich, Hon. Wendell Davis, aged 54; formerly Senator from Barnstable County, and several years Sheriff of that County.

NEWTONIAN INSTITUTE.

The public are respectfully informed that the Upper Julien Hall, (entrance on Milk Street,) a spacious and convenient room, re-fitted in a neat style, and lighted with Gas, will be open from the 1st of January to the 1st of April for Lectures and Recitations in PHYSICAL AND MORAL SCIENCE. The Institute convening there will be called *Newtonian*, because Science will be taught and studied as in *harmony with Revelation*. Courses of Lectures will be given in English History, Natural History of the Animal Kingdom, Astronomy, and probably in one or two other departments of Science. Recitations of Classes will be heard in all the branches where Lectures are delivered, and in Natnral Philosophy in general.

Season Tickets will admit to no less than FIFTY LECTURES, and as many Recitations.

Recitations for young Ladies will be at the most convenient hour by day, and those for young Gentlemen immediately after the Lecture at Evening.

The first Lecture of Mr. Wilbur's second course on Astronomy will commence next Tuesday evening at 7 o'clock.

It is hoped that *Amusement*, *Instruction*, and *Moral Improvement* will be blended in the Exercises of the proposed Institute.

☞ For particulars and terms see Bills. For Tickets enquire at the Book-stores, and at the Druggist-store of Mr. Wight, next door to the Hall.

Jan. 8, 1831.

PASTIME OF LEARNING.—COTTONS & BARNARD, 184 Washington-street, have just published "The Pastime of Learning, with Sketches of Rural Scenes."

"I love the society of children. I love to mark the germs of affection rising into character; the young idea putting forth its shoots; and the embryos of a thousand nameless feelings unfolding themselves to view."

PREFACE.

The following pages are designed to impart, in a simple manner, and by familiar conversation, some preliminary knowledge upon Botany; a subject regarded by many as beyond the capacity of the youthful mind, or not sufficiently interesting—and unimportant as a branch of female education.

Of the fallacy of these sentiments I am fully convinced, as far as observation has afforded me an opportunity of judging,—having seldom known children unwilling to relinquish less intellectual sports for a walk to collect specimens of this nature, with a view to the pleasure of investigating them.

The UTILITY of this pursuit will not be doubted, when it is considered that everything which tends to fix the attention expands the mind—and that as the Physical powers are invigorated by a pleasant ramble, the Intellectual are strengthened, and the taste improved and elevated to a perception of the Beauties of Nature, which may ultimately lead to the most important of all pursuits—the Knowledge, Love and Reverence of their DIVINE CREATOR.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant will meet with immediate attention. eptf Jan. 8.

A. U. A. TRACT—No. 43.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington-street, Tract No. 43 of the First Series of the American Unitarian Association, "The Beneficial Tendency of Unitarianism."—By Lant Carpenter, LL. D., of England. Jan. 8.

AFFECTION'S GIFT or *Religious Conversation* just published by N. S. SIMPKINS & Co., Court-street. Jan. 8.

THIS day published by GRAY & BOWEN, the NORTH AMERICAN REVIEW, No. 70, for January 1831.

CONTENTS.

1. Statuary—Del' arte di vedere nelle belle arte del desegno, secondo i principii di Sulzer e di Mengs.
2. Bank of the United States—Report of the Committee of Ways and Means, to whom was referred so much of the Message of the President, as relates to the Bank of the United States.
3. Anatomy—Address to the Community on the Necessity of legalizing the Study of Anatomy. By order of the Massachusetts Medical Society.
4. Clarence—A Tale of our Own Times. By the Author of Redwood.
5. Hieroglyphics—Essay on the Hieroglyphic System of M. Champollion, Jr. and on the Advantages which it offers to Sacred Criticism. By J. G. H. GREPPO, Vicar-General of Belley. Translated from the French, by ISAAC STUART, with Notes and Illustrations.
6. American System—1. Report from the Committee on Commerce, to whom was referred so much of the President's Message, as relates to the Commerce of the United States with Foreign Nations, &c.
2. A Review of Mr. Cambreleng's Report from the Committee of Commerce. By MEPHISTOPHELES.
3. Exposition and Protest reported by the Special Committee of the House of Representatives on the Tariff.
4. Mr. McDuffie's Speech in the House of Representatives on the Bill reported by the Committee on Manufactures for the more faithful Collection of the Revenue.
5. Grahame's History of the United States—The History of the Rise and Progress of the United States of North America till the British Revolution in 1688. By JAMES GRAHAME, Esq.
8. Memoirs of Madame de Genlis—Memoires Inedits de Madame la Comtesse de Genlis sur le dixhuitieme siecle et la Revolution Francoise, depuis 1756, jusqu' a nos jours.
9. Phillips's Manual of Political Economy—A Manual of Political Economy, with particular reference to the Institutions, Resources and Condition of the United States. By WILLARD PHILLIPS.
10. History of the Jews—History of the Jews, from the Earliest Period to the Present Time. By Rev. H. H. MILMAN.

PIERPONT'S YOUNG READER.

THE YOUNG READER: to go with the Spelling Book. Embellished with numerous cuts. By J. Pierpont, compiler of "The Introduction to the National Reader." "The National Reader," and "The American First Class Book.'

[From the Boston Recorder, Dec. 30, 1830.]

Mr. Pierpont has been very successful in the preparation of school books. His extensive acquaintance with English Literature, his good taste and accurate judgment have qualified him to prepare a series of reading books for children hitherto *unequalled* for interest and classical purity. The present work will not be found inferior to its predecessors.—It is just what it ought to be, as to language and moral effect, for children commencing plain reading.

[From the Education Reporter.]

"This new work is intended to complete Mr. Pierpont's series. The series arranged in the order in which the books are to be put into the hands of children stand thus: *The Young Reader, The Introduction to the National Reader, The National Reader, and the American First Class Book.*—We are much pleased with the Young Reader. It combines more excellences than any book for "young readers," that we have seen. The language is simple and intelligible to children. The pieces are short and divided into short paragraphs. The selections are chaste, and without an exception of good moral tendency. Some of the stories are made attractive and at the same time are impressed on the memory by means of prints.

"The other books by this author, help the pupil forward by regular and steady steps in the art of reading each successive work, containing pieces more difficult than the former.—They have and will continue to have an elevated standing among their numerous competitors. In the matter of taste with a few exceptions, they are superior to most others."

[From the Amateur, a popular Magazine.]

The book in question is a good book, and if more works of the kind are needed, we hope they will be as well put together as this. The author, Mr. Pierpont, is a fine scholar, a man of excellent taste, and has done his subject ample justice. In each of the lessons of which this little volume is composed, he has inculcated some moral, and that in a style which will not easily be forgotten. May he and his publishers find their account in their production.

Just published and for sale by RICHARDSON, LORD & HOLBROOK. Jan. 14.

THE MASS. REGISTER, for 1831, containing the City State, and United States officers, Representatives, Lawyers, Ministers, Postmasters, Physicians, Militia, Colleges, Societies Literary, Religious, Agricultural, Masonic, and Charitable, Banks and Insurance Companies. New census of each town, together with the census of preceding periods. Also, the members of the Mass. Medical Society. Royal Families of England, France and Russia. For sale by JAMES LORING, No. 132 Washington St.

As above, Jefferson's Manual; American Constitutions; Town officer; N. E. Sheriff. Jan. 14.

BIOGRAPHY OF BISHOP HEBER. Just published by L. C. BOWLES, 124 Washington-street, "Biography of Reginald Heber, Lord Bishop of Calcutta; abriged for the use of Young Persons.

"Thou art gone to the grave; and whole nations bemoan thee;
Who caught from thy lips the glad tidings of peace;
Yet grateful, they still in their hearts shall enthrone thee,
And ne'er shall thy name from their memories cease.

Thou art gone to the grave; but thy work shall not perish,
That work which the spirit of wisdom hath blest,
His strength shall sustain it, his comforts shall cherish
And make it to prosper, though thou art at rest."

The Compiler of this volume has thought that some memorial of the talents and virtues of so eminent and excellent a person as Bishop Heber adapted to the use of young people, would be interesting and acceptable to the Christian public. He has accordingly, endeavoured to bring together in a narrow compass the principal events in the Bishop's life which are calculated to illustrate his character, and at the same time, to engage the attention of the youthful reader.

It is scarcely necessary to say that in preparing for Juvenile readers the biography of a man so free from sectarian views as Bishop Heber, the Compiler has aimed to exclude everything which could interfere with the religious opinions of any sincere Christian.

He now offers this little work to Christian parents and teachers, with the hope that it may conduce to the improvement of the youthful minds, committed to their care, and aid them in the formation of a taste for "Whatsoever things are pure and lovely and honorable and of good report." Jan. 1.

NEW YEAR'S PRESENTS.—N. S. SIMPKINS & Co. 79 Court-street, corner of Brattle-st. offers for sale a good collection of Juvenile Books suitable for presents.—Among which are many new works published this season, such as the Girls Own Book—Clairmont Castle, by Mrs. Hofland—Christmas Box—Children's Week—Children's Robinson Crusoe, &c. &c. with a variety of Colored Toys. The Token—Souvenir—Pearl—Friendship. Likewise a neat edition of pocket Bibles—Ware's Discourses and Brooks Daily Moniter neatly bound. Jan. 1.

WHITMAN'S LETTERS TO PROFESSOR STUART, Just published and for sale by L. C. BOWLES. Two Letters, to the Rev. Moses Stuart, on *Religious Liberty;* occasioned by his letter to the Rev. William E. Channing. By BERNARD WHITMAN. Jan. 1.

NEW YEAR'S PRESENTS.—Several publications suitable for New Year's presents may be obtained at the Office of the Christian Register. Among them are Mrs. Barbauld's Works handsomely bound in 3 vols. Barbauld's Legacy. Recollections of Jotham Anderson; Chronicles of a School Room, &c. Dec. 18.

DR. COOKE'S ANSWER TO THE PRINCETON REVIEW. Answer to the Review of an "Essay on the the Invalidity of Presbyterian Ordination. By JOHN ESTEN COOKE, M. D." Just received and for sale by R. P. & C. WILLIAMS, 18 and 20 Cornhill, where may be found a good assortment of Theological Books. Dec. 25.

POETRY.

LINES SUGGESTED BY THE SIGHT OF A BEAUTIFUL STATUE OF A DEAD CHILD.

The following beautiful lines were written by Mrs. Watts, and are taken from the Literary Souvenir for 1831, to which she is a welcome contributor.

I saw thee in thy beauty! bright phantom of the past;
I saw thee for a moment—'twas the first time and the last;
And though years since then have glided by of mingled bliss and care,
I never have forgotten thee, thou fairest of the fair!

I saw thee in thy beauty! thou wert graceful as the fawn,
When, in very wantonness of glee, it sports upon the lawn;
I saw thee seek the mirror, and when it met thy sight,
The very air was musical with thy burst of wild delight!

I saw thee in thy beauty! with thy sister by thy side—
She a lily of the valley, thou a rose in all its pride!
I looked upon thy mother—there was triumph in her eyes,
And I trembled for her happiness—for grief had made me wise!

I saw thee in thy beauty, with one hand among her curls—
The other, with no gentle grasp, had seized a string of pearls;
She felt the pretty trespass, and she chid thee, though she smiled,
And I knew not which was lovelier, the mother or the child.

I saw thee in thy beauty! and a tear came to mine eye,
As I pressed thy rosy cheek to mine, and thought even thou could'st die!
Thy home was like a summer bower, by thy joyous presence made;
But I only *saw* the sunshine, and I *felt* alone the shade!

I see thee in thy beauty! for there thou seem'st to lie
In slumber resting peacefully; but, oh! the change of eye—
That still serenity of brow—those lips that breathe no more,
Proclaim thee but a mockery fair of what thou wert of yore.

I see thee in thy beauty? with thy waving hair at rest,
And thy busy little fingers folded lightly on thy breast:
But thy merry dance is over, and thy little race is run;
And the mirror that reflected two, can now give back but one.

I see thee in thy beauty! with thy mother by thy side—
But her loveliness is faded, and quelled her glance of pride;
The smile is absent from her lip, and absent are the pearls,
And a cap, almost of widowhood, conceals her envied curls.

I see thee in thy beauty! as I saw thee on *that* day—
But the mirth that gladdened then thy home, fled with thy life away.
I see thee lying motionless upon the accustomed floor—
But mine heart hath blinded both mine eyes—and I can see no more!

MISCELLANEOUS.

[For the Christian Register.]

THE PLEA OF JUSTICE.

I remember when quite a child, being a good deal disturbed by the expression in some little book—such a thing was "not only wicked but foolish." What, said I, is it not a great deal worse to be wicked than foolish! —The wickedness being proved, I thought it perfectly superfluous to inquire further respecting its folly. Besides the *but* appeared to me designed to introduce a sort of climax, and thus folly seemed to be placed higher in the rank of evil than wickedness, which was quite contrary to my simple views of the nature of things. No doubt I somewhat misconceived the author's aim, for I certainly do not now perceive the sort of discordancy and absurdity by which I was then not only struck but troubled, in the idea of showing an action to be "not only wicked but foolish." Yet something of the same feeling remains with me to the present day. I dislike to hear questions of right and justice argued upon grounds of expediency, even though the case may be well argued, and on the right side; or to have the justice of the case referred to slightly, while interest and expediency are made the main ground of argument, which has much the same effect. As a matter of taste merely, it produces a sense of disproportion and unsuitableness, like seeing a large and heavy structure supported on a slender foundation, or the adjuncts and ornaments of a building enlarged and extended till the main building is concealed from view. But it is not as a matter of taste chiefly, that this mode of proceeding should be regarded. It is not rendering to justice her rightful homage. It is not placing things on their true foundation. However expedient an act of justice may be, yet it should be performed for the sake of justice, not of expediency. We should desire it, and plead for it, because it is just, and not because it is expedient. It is true that the champion of the right may espouse it himself simply because it is the right, though he defends it by such arguments as he thinks will make most impression upon others. But it should be recollected, that if by such means he accomplishes his purposes, yet he has done nothing to extend the influence and authority of the principle of justice. Nay, by not appealing to it, by leaving it out of sight, he seems to disclaim it himself. By descending to argue the expediency of the measure he recommends, he seems to acknowledge either that the requirements of justice are doubtful, or that considerations of justice are not of themselves decisive. Nor can there be a doubt that an impression of this kind, indistinct, but not less pernicious, must often be produced, though not intended, by the kind of reasoning now referred to. If indeed arguments of expediency are used as auxilaries, merely, to clear away those illusions of interest which cloud the understanding and prevent it from discerning the full force of the *moral* argument, all is well. But let it plainly appear that they are considered as subordinate to that main argument, on whose strength the advocate of justice relies with pefect confidence. And this may and ought to be done by some strong and decided reference to it, even when the subject is viewed principally in the aspect of expediency, because it is supposed that the question of right has been too often examined, and decided to admit of farther discussion.

We should find that there is a sense of right and jnstice in all men, if we only knew how to reach it. It is wronging human nature to take it for granted that motives of right and justice, (which Bishop Butler calls "the just and natural motive of action,") will have less weight than motives of interest. To induce men to act from the highest motives is doing them a benefit, to lead them to act from the lowest an injury. The former too are the motives which they like best to have appealed to, and from which they will act with most satisfaction. What is gained in this way to the right cause is gained surely, but the relations of interest are constantly fluctuating.

The kind of argument to which I have been objecting has I think of late been too frequently adopted in speaking on the subject of slavery. In considering it as an evil and a misfortune, its iniquity seems to be overlooked; the interests of the masters not the rights of the slaves are urged as the reason for emancipation; interest and not conscience is the motive appealed to. We remonstrate with the slave holder, not that men have no right to compel others to labour for them, but that free labour is the cheapest.—Now the masters may naturally suppose that of their own interest they themselves are the best judges, since they have every opportunity for a knowledge of the facts and motives to sharpen their sagacity. But when the cause is argued on the ground of justice, it is impossible, but it must occur to them that an indifferent spectator is as well qualified to judge of this, as those are whose opinions are necessarily liable to be warped by interest, and by custom. If then the slaves have a right to their freedom, if their is injustice in withholding it, this is the point of view in which the subject should be habitually regarded, which should never be lost sight of as the sufficient, the unanswerable argument why they should receive their freedom. And that they have this right is so obvious to the simplest apprehension, on a plain statement of the case, that to use arguments to prove it, seems almost preposterous. What right has any man to freedom which they have not? On what do we ground our own right to freedom, to the free use of our powers, to the produce of our own labour?—Common sense?—the implied will of our Creator?—the want of right in any other human being to deprive us of them?—Whatever is the foundation of our own right to liberty, every negro slave has the same.—For how can he have lost his original rights? By the act of violence which tore him from his native land?—No one will assert it, for no one will feel that by virtue of such an act his own rights could be extinguished. By the first act of sale which transferred him to another hand,—by the mysterious efficacy of the first money which was paid for him? No one will assert it, for no one will suppose that the kidnapper could have conveyed that right which was not his. No one will assert it, for no one will say that were he in that slave's place, he should now feel his rights at all diminished. By the second or the third transfer? No one will assert it, for no one can conceive that a thousand such transfers could deprive himself of his inherent right to freedom, if he had been wrongfully dispossessed of it. The negro's right to his liberty is then, so far, unimpaired, it is as perfect and entire as when he wandered unshackled and uncontrolled in his native Africa. But he dies a slave, and the whole generation of those who were violently deprived of the liberty to which they were born, disappears. Those who now occupy their place were born in slavery, they are the children of slaves. Now there is no pretence for saying that if the parents had really lost or given up any of their natural rights, as by a voluntary contract, or in the case of a just punishment for crime, the child would therefore be born with *his* rights at all less perfect. But this is not the present case.—The parents' rights were in their full strength. Does then the circumstance of a child's being born of enslaved parents deprive him of his natural right to liberty, and make him truly and lawfully the *property* of his nominal owner? No one I think will assert it, for this reason among others, that no one will feel that if he were violently seized and carried into captivity, suppose by a party of wild Indians, his innocent children would therefore belong *of right* to the lawless kidnappers, or purchasers from them.

Each successive generation of slaves then, viewing the subject thus in its simplest elements, has the same absolute right to freedom that their progenitors had who were brought from Africa, or in other words, that any inhabitant of earth has.

But it is said that this view of the subject, though obviously just so far as it goes, leaves entirely out of sight the rights of the masters. What rights? If the slaves have an entire right to their liberty, it follows that their masters have none to detain them in slavery. And yet—let us not be hasty, but pause, and weigh this matter deliberately. A certain slave-holder does in perfectly good faith, we will suppose, believe that his slaves are his property, as much as his land, or houses, or cattle, are his property. He has become possessed of them in precisely the same way, having either inherited them as he has his lands, or purchased them with his money the fruit of his own industry and enterprise.—Why then are not his negroes as truly and rightfully his property as any other thing which he possesses? Simply because these negroes, having all along retained a perfect right to freedom, (as pefect as their master's to *his* freedom,) could never have become the property of him, from whom the present master purchased or inherited.

But many persons have a vague idea that however unjust it was originally to enslave the Africans, yet that the passage of time, or the course of events, or some peculiar combination of circumstances, has at length conferred a right of property upon the masters. To every such person it is recommended to ask himself what process he can imagine himself to go through, at the end of which he would feel himself the property of another. If he can find no such process, it may be that he will arive at the conclusion that "man cannot be the property of man."

Let him suppose himself captured by the Algerines, would he be troubled with any scruples about the rights of the Moor who chanced to purchase him, or feel himself the Moor's property, or be prevented by such scruples from regaining his liberty if opportunity offerred?

The case of a slaveholder has sometimes been compared to that of a purchaser of stolen goods. And as in mathematics, a truth demonstrated in small numbers may be extended with perfect certainty to any other case, how much larger soever the numbers, or how different soever the practical application, provided the numbers bear the same proportion, or relation to each other—so in morals a conclusion, fairly deduced from an acknowledged principle in one case, must be allowed to extend to every other case, in which the parties concerned bear the same relation to each other. No difference of circumstances, however great, weakens the conclusion, unless it is clearly, of such a kind as to alter the relative position of the parties, in those respects to which the reasoning refers. The advantage of reasoning from parallel cases, is that we more readily perceive the truth in a simple than in a complicated case, and it may also happen, that we view the one with less prejudice than we do the other.

To return to our parallel case of the purchaser of stolen goods. No one doubts that the original owner may claim them again wherever he can find them, nor will the honest purchaser detain them from him when he discovers his claims, though he had previously supposed himself the lawful owner.—Nor would any honest man who had inherited from his father a certain valuable lot of goods, which he knew to be stolen, hesitate about restoring them. Every slave is stolen property; and however the nominal owner came into possession, he is bound in equity to restore it to the real owner, that is to the slave himself. But it may be argued that after a piece of property which was originally fraudulently obtained, has continued in a family for many generations, long possession gives a sort of right, and the obligation to make restitution becomes continually less and less strong. This may be allowed, for a very plain reason, that it is no longer possible to restore it to the original owner. But this case is no longer parallel to that of the slaveholder. In the person of the slave, *there* is the original owner, the defrauded man is himself before us. It is not only the fruit of his ancestor's injustice that the slaveholder possesses, but a renewed robbery is committed upon every individual born upon the estate and detained in slavery.

But is it not a hard case that a man should be required to resign the chief part of his property, to annihilate almost the value of his plantation by giving up the labourers who cultivate it, that the poor widow whose chief maintenance is derived from the dozen or half dozen slaves whom she possesses, should be required to reduce herself and children to actual want, unused as she is to labour with her own hands?—Who requires it?—Justice. Will you appeal from her authority? Is it not an equally hard case when a man who has supposed himself rich, is required to reduce himself to poverty by restoring to its rightful owner the estate which he discovers was obtained by fraud by the person from whom he inherited it? Yet the honest and honorable man will do this, although the law of the land should not oblige him to: the poor widow if honest and honorable would do the same even if she should be obliged to beg her daily bread. It is justice that makes the demand in both cases. The sacrifice may be great, but who might not envy the feelings of him who had made it?

How can the honorable mind which would disdain to make use of property for a moment, after it discovers that it belongs to another, be aware of the rights of the slaves, and yet willingly detain them another hour in bondage, or consent to be profited to the amount of even another dollar by their compelled and uncompensated labour? How is it that the masters of slaves are not aware of their rights? Is it that he turns from such thoughts with feelings like those of the young man who "went away sorrowful for he had great possessions?"

The rights of the persons held in slavery impose the most absolute obligation upon every slaveholder who can discern the obligation, at whatever sacrafice of property or worldly interest, to liberate them, unless circumstances render this, in the most literal sense of the word, impossible. But it is not to be doubted that there are slaveholders who are good and upright men and yet do not discern their duty in this respect, nor perceive the rights of the enslaved persons, but honestly regard their slaves as their property. It is not very strange that it should be so.—The strong marked line of distinction which colour makes between master and slaves—the actual state of degradation of the blacks, —the universality of the custom of slavery all around them,—and perhaps the total absence of any expression of doubt among their fellow citizens as to its lawfulness—the habit of regarding and speaking of the blacks not as persons but as property, not as fellow beings but as an inferior race of animals,—all these circumstances must tend to confirm in the mind of the slaveholders those views and opinions to which they have been accustomed from their infancy. The power of custom to produce this effect cannot be doubted by those who call to mind the many instances in which it has produced equally extraordinary effects. To refer only to the often quoted example of the belief in witchcraft.—No one supposes that those persons were guilty of murder who condemned to death innocent women on the charge of having committed this imaginary crime; and equally unjust would it be to accuse of wilful injustice all who hold their fellow creatures in slavery.—It is much less easy to judge of the rectitude of persons, than of the rectitude of actions. Yet let it be remembered that the nature of justice remains the same however we may fail to discern it. Let it be remembered that *wilful* blindness on such a subject, is guilt; that he who in a case of duty stifles the dawnings of conviction, is criminal; that the slaveholder to whom it has ever occurred either through his own reflection, or the suggestion of others, that possibly he has no right to hold his fellow creatures in bondage, and who does not pursue the thought fairly, and without regard to consequences, but drives it from him lest by and by conscience should command him to resign his possessionss—let it be remembered that he who thus refuses to know what duty requires cannot be guiltless.

This article will be concluded in the next Register.

CHIVALRY.

Among the many series of works designed for popular instruction which have of late been commenced in England, Dr. Lardner's Cabinet Encyclopedia has been one of the most successful in the style of execution. He has engaged writers of distinguished talent and learning. For the 'History of the British Isles' the pens of Scott, Mackintosh, and Moore have been called into service. We extract a brief portion of the History of England by Sir James Mackintosh, as a specimen of the work.

In the beginning of the twelfth century, the only powerful body of laymen in Europe, inhabited small fortresses scattered over the country, from which they rushed forth in quest of plunder, and where they returned to shelter themselves and their spoils. Never before were so many dwelling-houses called "little camps." Access to these dwellings was not easy. Intercourse between them, except for short orgies, was little known. Young women in that unsafe time were almost as much confined by the care of fathers, as in the East by the jealousy of husbands. The young warrior could but rarely steal a glimpse of damsels of his own age and condition. Hence it naturally happened that these ladies were sometimes regarded, at least for a time, with a warmth of passion and depth of admiration unknown to happier times. When men were engaged in the constant exercise of national or private war, superiority in valor was the virtue which most commanded esteem and applause. The timid female valued it as highly from awe as the sturdy warrior from fellow-feeling. It was the chief source of personal distinction; and a single failure in it carried with it a forfeiture of honor, a prize too bright to be bought by less than the unsullied prowess of a whole life. The excellent virtue of veracity was held in the same honor, and an offence against it was followed with the like shame; for it was then rather admired as a proof of courage than esteemed as a part of integrity. They despised falsehood, as flowing from the fear of speaking truth. They imposed on women, under pain of ignominy, the inflexible practice of those severe virtues, which they themselves least observed, and least understood, partly to quiet their own jealousy, partly, also, because where love was a worship it required a more perfect purity in its objects. Another point of honor grew up at the same period, that of fealty or loyalty, in some degree on the same grounds with that of veracity, which is akin to fidelity; in some measure, also, from habits of obedience in military service, strengthened in process of time by the inheritable character which was attached to office and command.

In so turbulent and insecure a state of society, a few of a more generous nature were led, by their temper or their circumstances, to taste the delight of employing valor for the protection of the feeble against the spoiler. Women, or rather young and beautiful damsels, were admired for their attractions, pitied and defended for their weakness. The ministers of religion were protected because they were venerable, and because they were unwarlike. Religion itself, guarded only by unseen powers and remote punishments, claimed from the generous warrior the use of his sword against her human enemies. In time, all the weak became objects of defence. The pupils of the school of chivalry were taught to take up arms against wrong, however they might often be deceived in their judgment as to what constituted it.

The grand defect of this system, in its best state was, that it was confined to a small portion of mankind. In its purest form it never prevailed among the majority of the class who exclusively pretended to it. Even among the few who were its most brilliant ornaments it must not be supposed that it was found in that regular and consistent state, which general description is insensibly led to bestow on it. But every modification of a society, in any degree lettered, works out for itself a correspondent literature, which bears the stamp of its character, and exhibits all its peculiarities. The writers, who soon supplanted the biographers of saints, and became for their day the delight of Europe, represented in their romances a picture of chivalry, in which the heroes were purified from their defects, and invested with powers to cope with preternatural beings, or to subdue the most tremendous monsters. These imaginary pictures were applied by admiring posterity to the favorite heroes of a past age. Each generation placed perfect chivalry in the time of their fathers. Fiction was confounded with truth; and at length it came to be thought that the roads of Europe were really covered with wandering redressers of wrong in some former age, better and happier than that in which the believers and admirers had the misfortune to live.

Casting from us these fooleries, we may reasonably believe that generous dispositions, disinterested attachments, prompting men to face danger and death for others, adorned by courteous manners, and delicate gallantry, which often made the service of a superior as pure from selfishness as the relief of an inferior, and obtained obedience from a warm heart, instead of buying it from a mercenary dependant, were more prevalent in the middle age, and partly owing to its disorders, than some of them can be, at least under the same form, in that better order of society, which has no such indispensable need of them, and which, therefore, more rarely affords scope for their exercise and cultivation. It is indubitably true, that the whole system of manners, which distinguishes the modern civilization from the classical, and from the Oriental, has received a tinge from the usages and sentiments of chivalry, which, though mingled with peculiarities, not warranted by morality, is, on the whole, advantageous to the human race.

PRIVATE INSTRUCTION.—The subscriber, having devoted the greater part of his life to the instruction of youth, would be willing to receive into his family a few Scholars, *to be fitted for active business, or to become teachers of others, or to be prepared in the languages for admission into College.* The number will be limited to a few, from six to ten lads or young persons, in order that more attention may be given them. Tuition and board will be on moderate terms. DANIEL C. SANDERS.
Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
George Brinley, Esq.
Dr. John D. Fisher.

ABIEL ABBOT'S SERMONS. WAIT, GREENE & Co. 13 Court-st. have this day published, a volume of Sermons, by late Rev. Abiel Abbot of Beverly, Mass.; with a memoir of his Life by S. Everett. 6tep. Jan. 1.

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Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols.; Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.
☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.
Cambridge, Nov. 6th.

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